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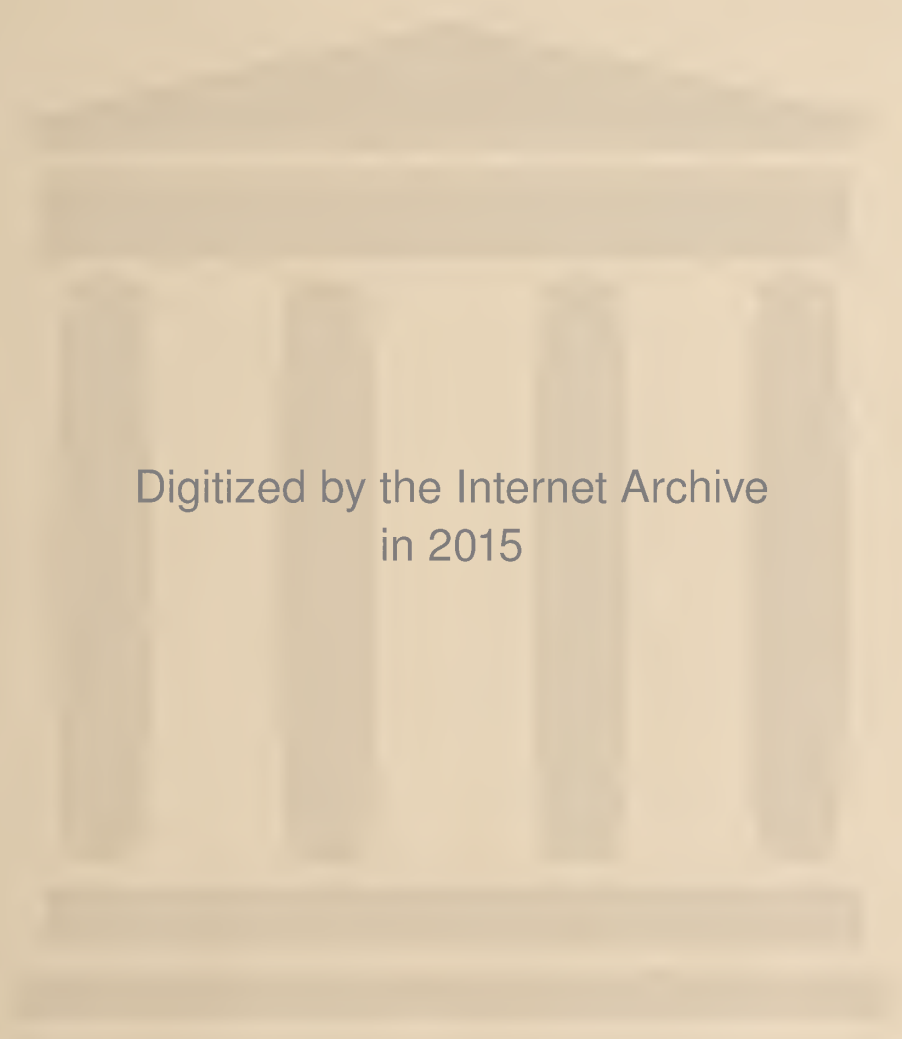
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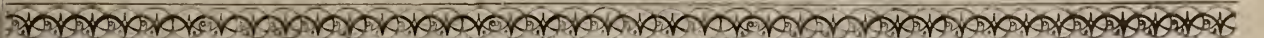
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VOL. I.

JUNE, 1888.

No. 6.



# BRAZILIAN MISSIONS.

A

## MONTHLY BULLETIN

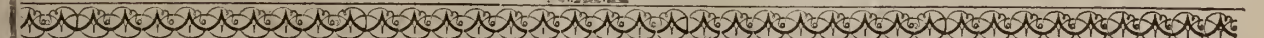
OF

### MISSIONARY INTELLIGENCE.

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**BEWARE OF IMITATIONS.**

# Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., JUNE, 1888.

No. 6.

IN our last number we spoke of the expectation that the new Brazilian Ministry would give the finishing stroke to slavery. This expectation has been speedily realized. Both Chambers of Parliament have passed an act for the immediate emancipation of all the slaves in the Empire. Thus Brazil passes through a bloodless revolution, and ends forever a conflict which, for years, has kept the nation in a ferment of excitement. While rejoicing in the result which has been reached, every thoughtful Christian must feel a deep concern for the future of the ignorant, helpless freedmen.

WE call attention to the abjuration of Romanism by the ex-priest, Maximiano das Chagas Carvalho, till his conversion a chaplain in the Brazilian army. He was stationed in Rio Grande do Sul, entirely out of reach of regular intercourse with our missionaries. His conversion promises to have an important bearing upon the future progress of the gospel here. Newspapers all over the Empire have published the fact of his abjuration, usually without comments. A journal in Ceara, way up in the North, heads its notice, "Caught the Fashion"—a significant testimony to the fact that the general movement towards Protestantism is exacting recognition.

A PRIEST named Santos Saraiva, —said to be a prodigy of learning, being especially versed in the Oriental languages—has been for a number of years living a hermit's life in the forests of Santa Catharina. He recently sent to a secular paper a scathing arraignment of the Romish Church, justifying his abandonment of the priesthood.

JULIO SANTA BARBARA was a black living in an unmarried state with a negress. He was a member of a negro band of music, and was accustomed to play on Sundays. He was also a director of the Roman Catholic brotherhood Santo Benedicto, composed exclusively of negroes. He and Patricio, the President of that society, were brought under the influence of the gospel, and being hopefully converted, told the Catholic vicar that they could no longer remain members of the Brotherhood. Julio also left the band of music, was married to his wife, and became the chorister in the church of Rio Grande. He and Patricio, with their wives and another negro, made profession of their faith the same day, and for many years have proved their faith in the Saviour through their works.

Julio, one day passing by the Romish church, heard the vicar, who was standing on the sidewalk say to a friend, "There goes Julio, the drunk-



ard." He turned back, and said to the vicar: "Monsignor, are you speaking of me?" The vicar replied: "Oh, Julio, why did you leave the Holy Mother Church?" "Because," answered he, "you speak in an unknown tongue, and our minister preaches in Portuguese." "Oh, Julio, my son, do not rebel against the saints and the Holy Virgin; she is waiting for you to come back, and opens her arms wide to receive you again into the bosom of the Church!"

"Monsignor, I do not want any more your saints, nor the Virgin, for 'the blood of the Lord Jesus Christ cleanseth us from all sins.'"

Last year Julio died a triumphant death in the Lord he loved so well, and was buried in the presence of the whole black community, who wept over him as a brother well beloved.

### GOOD FRIDAY IN SAO PAULO.

BY MISS DASCOMB.

ON Good Friday the shops were closed, workmen were released from labor, schools were empty, no carriages passed, and the street-cars hurried along as silently as possible, with no tinkling bells to herald their approach.

Frequent showers did not prevent black-robed crowds from pouring into the churches. We went to the Church of St. Francis, to hear Canon Francisco de Paula Rodriguez, one of the most admired preachers of the city, a man whose face bespeaks mental strength.

The church was dimly lighted. The images of saints were hidden on

this Great Day when only Christ and Mary are seen.

As usual, the multitudes seemed to be composed chiefly of Italians, Portuguese, and blacks—the latter often touchingly devout. There were some portly Brazilian matrons, a few pretty girls, and groups of students on the *qui vive* for any thing odd, droll, or attractive. A torch-light procession, following a cross on which hung a white cloth, filed in and took up their position in front of the altar. They were accompanied by many little girls called angels, fantastically adorned with crowns and wings, gay puffy skirts and tiny white slippers. Older girls in pure white dresses and veils represented virgins. A slender black-robed woman standing above the level of the people extended the "Veronica"—the handkerchief marked with Jesus' thorn-crowned head—and sang in a weird, melancholy voice as she slowly unrolled and rolled the picture.

We stood as patiently as might be for an hour and a half during the ceremony of making the Stations. A pretty youth, often casting laughing glances at one and another, carried a heavy cross on which hung a bloody Christ. About him was a group of padres, one of whom at each stopping-place recited, in Latin, what sounded to me like sweet passages from Thomas à Kempis, about the sufferings of our Lord. Antiphonal responses were sung by a small choir in a high gallery at one end of the side chapel.

At last the padre entered and knelt. The hush which greeted his rising to speak, and the absorbing attention which followed his every



word and gesture, revealed the popular regard for his abilities :

"The scenes of which I speak to-night need no rhetorical arts. They are profoundly pathetic in themselves—Mary mourning the loss of her Divine Son.

"The event was foreshadowed hundreds of years before in the Songs of King Solomon (6 : 1): 'Whither is thy Beloved gone, O thou fairest among women? Whither is thy Beloved turned aside, that we may seek Him with thee?'

Foreshadowed also by the prophets in words of mournful and tender lament.

"Jesus the Son of God dies for our sins, and Mary, the Mother of God, expiates in her suffering the long neglect of humanity of its God. Men outgrow the tendernesses and caresses of childhood, but death, by I know not what mysterious transformation, often brings back the look and affections of childhood. Now her Prodigal Son comes back to Mary. For three years He has left His home and squandered among sinners the riches of heart and mind and soul given Him by the Father.

"At last He sheds for them His most precious blood. Yes, He is her Prodigal.

"Mary receives in her arms the bloody, inanimate figure of the Son of God. She strains Him to Her breast and covers Him with kisses. She accompanies the few faithful ones as they bear Him in solemn, silent procession to the sepulchre. She watches them seal the stone lest an enemy steal the precious body of her beloved Son.

"One would think her mission over. That His death would be followed by hers also.

"But no, His last words show that she yet has a mission.

"In John we see the brotherhood of Jesus with the whole human race. Every baptized soul is a member of Christ's body, is a child of Mary.

"She cannot sleep—In spirit or in body she has accompanied her Son through the dreadful scenes of the last two days, the suffering in the garden, the shameful trial, the painful scourging, the weary bearing the cross, too heavy for His delicate frame, the slow agony of Calvary.

"Now she returns under the pale light of the Paschal moon, she seeks the cross, kneels, and her kisses stain her lips with His blood. Alone, with forces exhausted by long pain and sleeplessness, she retraces the way which Jesus trod only a few hours before, the steps of the Roman Pretorium, whence Jesus, surrounded by a brutal soldiery, looked sadly at the city over whose fate He wept the day before, the spot where He sank under the heavy weight of the cross, the place where His features were impressed on the handkerchief of St. Veronica, the crossing where He met His mother and gave her that long look, that seemed a commission to continue yet awhile the work for sinning humanity.

"At last she retraces her steps to the house of John, to whom Jesus had confided her. There, anxious, sleepless, she had passed the night before. Now she returns without husband, without Son—alone in the world. To be without Jesus! One can bear anything but that! I could affront the flames and pains of hell if I only had the love of God in my heart. To be separated from God! that is the only thing to be dreaded.

"Think of Jesus—or if the remembrance of such anguish is too lacerating, think of Mary ever tender, and say, 'Whither is thy Beloved gone, O thou fairest among women! Whither is thy Beloved turned aside, that we may seek Him with thee.'"

#### INDIANS.

So far no denial, official or otherwise, has been made of the poisoning of an entire tribe of Indians, reported

in our last issue. On the contrary, the report has been substantially confirmed by the smaller local papers. There is only one instance of a crime of equal atrocity in all the three centuries of iniquities and oppressions. It is said that some twenty-five years ago, some one interested in exterminating a tribe in one of the Northern provinces, sent a box full of clothes, taken from small-pox patients, into the Indian camp, and that the unsuspecting savages at once put them on. The tribe was almost as effectually wiped out as were the poor "Guatos," lately poisoned.

It is reported from authentic sources that at S. Manoel, a village on the southwestern frontier of this province, Indians have been recently captured, and sold into slavery for \$100 per head. This little incident of frontier life is hardly considered worthy of note by the local papers. It is exactly what the Jesuits have always done.

A recent traveler through the regions lying between Bahia and Rio Janeiro, gives a very interesting account of the Aymores and Mavaos—large and powerful tribes inhabiting the wilderness of Bahia and "Espírito Santo." Large bodies of these Indians are easily accessible by way of the great rivers that come to the coast this side of Bahia. They are of a somewhat fiercer and physically better type than those of the provinces of Sao Paulo and Parana, but are children of the same "Great Father." There are thousands of wild savages within 400 miles of the Emperor's palace, and 350 miles from Bahia, the headquarters of the Romish Church.

The question that naturally arises is, whether or no this is any business of ours. Have the great American people, especially the sons of Puritan fathers, any interest in or responsibility for this horde of wild South American savages? Did the mandate to "Go and preach the gospel to all nations" include these poor children of the forest? If it did not, then it is a mercy to shoot or poison them; If it did, then who will come and obey the command?

At this moment, there is not a solitary American or English Protestant preacher or teacher of any description between Bahia and Rio de Janeiro. Every man now in this field has his hands more than full. And here there are more than a million of native Americans within easy reach, who have never heard of Christ or His salvation.

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### MORNING GLEAMS.

BY MISS HENDERSON.

"FOR thus saith the Lord : Go set a watchman, and let him declare what he seeth.

"Watchman, what of the night?

"The watchman said. The morning cometh."

Along the outposts, where the sentinels of the army of the Lord of Hosts are peering eagerly into the darkness of ignorance and false religion, a gleam of light flashes up, and is followed by another and another, until the words of the prophet sound in his ears, "The morning cometh," and he joyfully recognizes the rising beams of the Sun of Righteousness, which is to dispel the darkness and usher in the glad new day of peace.

The incidents which now so frequently occur in the missionary's experience in Brazil, where there seems to be a stirring of the dry bones everywhere, are like those flashes of light which indicate the coming of day. One of these has encouraged us lately in the school in Sao Paulo.

A few months ago admission for a girl of twelve years of age was sought by a father who was not a Protestant, but who wanted the results of a purer education than he could find elsewhere for his only daughter. He knew little of any religion himself. He is a traveling agent for business houses, and his occupation takes him all over the province.

A message was brought early last Sunday morning that he wished to speak to the lady in charge. He said he was in the city, and had come to see about his daughter, and to present a friend, who would attend to any necessary business in his absence. I replied, "Excuse me; you know we do not transact business on Sunday," and went on to say that the commandment which required diligence in business for six days, also required that we should keep holy the seventh. He entered at once into conversation on that and kindred subjects, and presently turned to his companion, saying: "I like this religion; and, do you know, it is spreading all over the province. I find it everywhere I go." Naming a half-dozen remote places, he continued, "They have churches in all these places."

I named as many more, and the friend said: "Yes, there are three in Rio Janeiro, but the largest one I know of is in Lisbon." I replied:

"In the old *Convento dos Marianos*? I have been there," and went on to make some other observations. He proved to be a Portuguese and his heart warmed to any one who had seen his fatherland, so he told me he had never been an attendant on Protestant services, but he had a Bible, and read it.

We had a most interesting conversation of nearly an hour, not preaching, but *talking* the gospel.

At length the girl told her father that one of her schoolmates had joined the church two weeks before. I said, "Yes, with her mother's consent."

To my great astonishment he said to his daughter: "Well, I suppose you will be wanting to profess this religion soon, and I shall not oppose it; I do not think your mother will either."

I said: "Perhaps you do not know what is implied by profession in our church. It is not as it is in the Romish church. We should not accept anything in a matter of such importance without examination, and thorough conviction of the truth."

"Profession means a declaration that we are sinners truly repentant, accepting Christ as our only Saviour, rejecting all other intercessors; and it is a solemn oath in the presence of God and His people, to lead, by His help, a pure and holy life of obedience to Him."

He turned again to his companion, and said emphatically, "That is what I consider a true profession."

His daughter asked if she might bring her Bible and give it to him to take to her mother, and he accepted it.

The child's appropriate remarks



and observations surprised me as much as they astonished and pleased her father.

They took their leave, promising to come to church, which one of them did in the evening.

The conversation had covered much ground, and I have seldom seen more readiness to hear, and apparently to accept, the truth.

He carried away food for reflection, which may prove a savour of life, and will take with him on his lonely journeys a New Testament in which to examine, "whether these things are so."

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#### ABJURING ROME.

WE take pleasure in laying before our readers a translation of the letter addressed to his bishop by the ex-priest whose recent conversion has been noticed in these pages.

"The rational being who believes in the existence of God, the future state, and the immortality of the soul—animating trilogy—should discharge the imperative duty of always acting in accordance with his convictions, sustained by conscience, and enlightened by study and observation of the facts.

"No one should ever act against his conscience, for 'whatsoever is not of faith is sin.' Rom. 14: 23.

"This principle being established, my present course proceeds from it, no other being possible, to avoid hypocrisy.

"Indeed, to pretend belief in that which, in virtue of becoming better informed, and hence better directed, we no longer believe, is revolting—is monstrous. 'When he (the devil) speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.' John 8: 44.

"Lying lips are an abomination to the Lord, but they that deal truly

are His delight.' Prov. 12: 22. Without denying your Excellency due respect, but at the same time with the straightforwardness pertaining to those who act without deceit, I declare that in conscience I cannot, ought not, and wish not to continue in the garb of a Roman Catholic priest.

"The belief which I cherish at present in conformity with my conscience, is in many points radically different from that imposed by the Romish church. To summarize: First as to the *Mass*: The Last Supper, instituted to commemorate the only sacrifice for sin, is changed into an offering, said to be propitiatory and expiatory.

"Now, I trust your Excellency will excuse me, but I cannot accept this pretension of a daily renewal on a thousand altars of that which was consummated eighteen centuries ago on Calvary. 'For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's; for this he did once, when he offered up himself.' Heb. 7: 26, 27. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit. 1. Pet. 3: 18.

"What Jesus Christ affirmed to be completed when He said 'It is finished,' the Romish church alleges as being completed, and yet to be till the end of time.

"Consequently, not wishing to belie my belief, I should no longer celebrate mass. To the objection that I have done so so long, I reply that my conscience was not yet enlightened in this particular; now, however, that I feel certain on this point, it is not right for me to act against my conscience.

"Second, as to *Confession*: The Gospel teaches positively and un-

compromisingly that the indispensable condition of receiving the merit of the payment made by our Lord Jesus Christ is an individual faith upon Jesus Christ Himself; and therefore the remission of sins is a grace obtained by faith—*gratia gratis data*.

"The Romish Church demands of its sons, in order to their absolution, auricular confession to the priest; the doing penance, the merit of indulgences granted by the Bishop of Rome; and, this not being enough, recommends, besides, heroic remedies, such as contributions for churches, works of charity, and at times, the leaving the world for the convent. The reason of all these practices is the desire of acquiring personal merit, or of drawing on the stores of grace gained by other creatures. The gospel is thus entirely set aside.

"Our Lord Jesus Christ, crucified once for all, attained a complete and perfect righteousness for all who believe in Him. Nevertheless, the words of Scripture, 'Believe on the Lord Jesus Christ and thou shalt be saved,' according to the teachings of the Romish Church, are no longer effectual, as in apostolic times.

"Here, then, is another point in which my spirit is in discord with the teaching of the Romish Church. Hence, in conscience, I ought not, at the risk of hypocrisy, to continue to belong to that Church. 'Come out of her, my people, that ye be not partake of her sins.' Rev. 18 : 4.

"Most excellent and reverend sir, continuing to allow me the liberty of expressing, with respect and frankness, my convictions, permit me to say, I do not believe in the *infallibility of the Pope*; I only believe in the divine word found in the Scriptures: 'Thy Word is truth.' John 17 : 17. 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.' John 5 : 39.

"Nor do I believe in the *worship of images, paintings, or angels* :

'Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above nor in the earth beneath, nor in the waters under the earth. Thou shalt not bow down thyself to them nor worship them.' Ex. 20 : 4, 5. 'And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.' Rev. 22 : 8, 9.

"Again, I do not believe in *purgatory*, in *good works as necessary for salvation*; in the so-called *works of supererogation*, in *tradition* as a rule of faith, and in other points which the Romish Church, departing from the doctrine of the gospel and the practice of the early Christians, has had the power of imposing as articles of faith on its followers.

"Let us reason: Uprightness and honesty prescribe that when a person believes no longer in a dogma, he manifest straightway his thought and feeling, and no longer befool the public, pretending to follow that which at heart he does not follow, injuring society, at least with the evil example of hypocrisy.

"Your Reverence will certainly wonder at the change which has taken place in me, owing to the persistent, conscientious, and soul-thirsting reading of God's truth.

"Permit me to remind you that man is not born with the truth as an intuition, but only with the faculties for knowing it. To gain the truth, he must conquer it with the arm of reason. Before reasoning for himself, he has lived in an intellectual and religious environment. He has imbibed certain ideas as with his mother's milk. True or false, he has received them with confidence. It frequently happens that later on the man recognizes that some of them are false by the use of his reason.

"What shall he do? Proudly persist in his errors after his conscience has declared their falsity? Certainly not.

"Change of opinion is not, therefore, in itself a crime of spirit. On the contrary, it is a duty, and not seldom an act worthy of approval. It becomes a duty when, after having lived in the darkness, the light shines in; then one should boldly confess the truth, without looking behind, without putting the old belief under the protection of a point of honor. There is no honor in sticking to a lie. To affect belief in what one no longer believes, is it not to lie?

"It becomes also an act worthy of approval when, to confess the truth, it is necessary to lacerate the heart, and to cease loving all that has been loved. Ah! of all that the soul can testify concerning itself, this truly is the greatest, seeing that it is the most grievous.

"The retraction of an error is not weakness, but, rather, force of character. Why should any man, subject to human frailty, ignorance, and error, reveal his pride by persisting in his mistake? On the contrary, when he recognizes and confesses it, this is much nobler. He may then find peace for himself, and regain his self-respect. Retraction in such a case is ransom for the conscience.

"You have now, most excellent and reverend sir, the reasons whereby my conscience teaches me the immediate and unconditional duty of abjuring the Romish religion, emancipating myself from its yoke, and of passing to the evangelical religion, where, my conscience tells me, I will better serve the interests of our Lord Jesus Christ—the only one whom I promised at my ordination to serve with all my heart.

"Therefore I, voluntarily, knowingly, and conscientiously, in the full use of my faculties, without being constrained to take this step by any one, and only induced by the

inner voice of conscience, by the present manifesto, with respect and consideration, take the liberty of directing to your excellent reverence my abjuration of the Roman Catholic religion, passing of my own free will to the religion of the gospel, the sublime doctrine of the God-Man, to whom be praise, honor, and glory, now and forever.

"MAXIMIANO DAS CHAGAS CARVALHO,

*"Ex-Military Chaplain and*

*"Ex-Romish Priest.*

"Porto Alegre, Jan. 15, 1888."

#### PRESBYTERIAN MISSION OF NORTH-ERN BRAZIL.

STATISTICS FOR 1887.

Name of Church.	Members Received.	Children Baptized.	Elders.	Deacons.	S. S. Scholars.	Total Membership.	Total Baptized Children.	Native Preachers.	Native Helper.	Candidates for Ministry.
Recife.....	7	6	1		25	58	39			1
Goyanna.....	17	7	1	1	32	29	1			
Fortaleza.....	11	8	1		47	40	27			1
Mossoro.....	9	3			20	21	12			
Parahyba.....	5	1	1	1	17	3	1			
Maranhã.....	11	3			16	26	15			1
Pao de Assucar.....	18	17			18	17		1		
Maceio.....	3	1			3	1	1			
	81	46	3	3	108	215	143	3	1	2

The statistical year counts from Dec. 1, 1886, to Oct. 15, 1887.

### Brazilian Missions.

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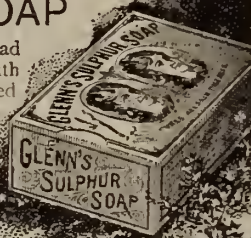
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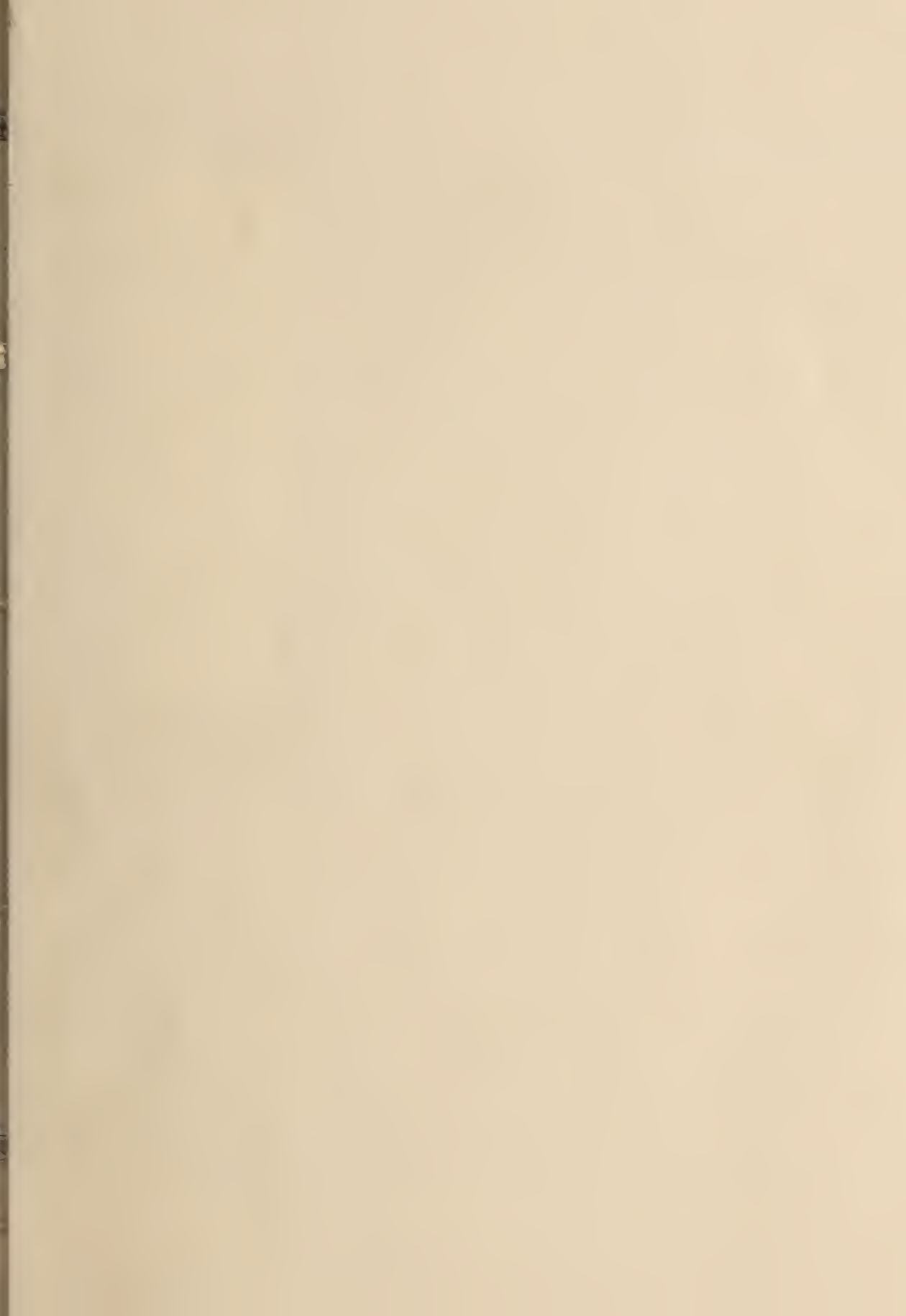


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